SHRI

BRAHMARṢI DAIVARĀT

(A brief account of his life and works)

1964

LOKA SHIKSHANA TRUST HUBLI



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BRAHMARṢI DAIVARĀT

Seer (Mantra Drashta)
of
'THE CHHANDO - DARSHAN'
and
Eminent Vedic Scholar

1964

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INTRODUCTORY

" I am proud of that great (cultural) inheritance that has been, and is, ours, and I am conscious that I too, like all of us, am a link in that unbroken chain which goes back to the dawn of history in the immemorial past of India. That chain I would not break, for I treasure it and seek inspiration from it."

Jawaharlal Nehru
21-6-54

Many races and several peoples have lived and are living on this vast globe of ours. Many cultures too have flourished here; some have left traces, some have changed, some have been absorbed, and others have passed away, now unknown and unsung. Indian culture has however lived and is still living with a continuity, and a vitality and a creativity of its own. It has the depth of the ocean, the freshness of the cool breeze and the life-giving property of the morning Sun. It has not only inspired Jawaharlal of yesterday but almost every great Indian from Buddha to Gandhi. They all drank from the immortal fountain of the spirit of India and have themselves continued the line of inheritors of that spirit.

Fortunately for us that spirit is embodied in words, in the Vedas, in the Upanishads, in the Gita, in the epics and great classics of India. Fortunately again the line of those who absorbed the spirit of the Vedas and the Upanishads, of those who preserved the Word for us in Sanskrit, is still unbroken. Shri Daivarat may well be counted as one of the foremost of them. Under inspiration and by the grace of his Guru, he could 'see' new Mantras, as well as write a number of Sanskrit works involving inspiration, insight, and research.

This brief account and the humble tribute which follows, is meant to introduce him to those who value the continuous cultural heritage of india.

Let me hope that even while we are busy basking and playing on the banks of the Ganga, we have enough sense of history and a feeling of gratitude to remember the Himalayas and the Gangotri, the very source of the mighty and multitudinous manifestations of the Ganga of our culture. Let us be grateful to those who remind us of the source lest we forget and are cut off from the source.

It is somewhat encouraging to mention that after a long time attempts are on the way to publish as many of the works of this remarkable Vedic Scholar, preferably with English translations. His works would remind us, especially 'the Chhando-darshana', that here in our midst lives one who has access to the illimitable treasure of Veda— intuitive knowledge of the ancients.

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R. R. DIWAKAR

BRAHMARṢI DAIVARĀT

HIS LIFE AND WORK

1. *Recorded Impressions : A Total Estimate.*

" Just accidentally, I had been introduced to Sri Daivarāt some years back. At that time only, I could have an idea of his learning and Yogic Sādhanā, and was also struck by his amazing memory-power and profound scholarship in the Vedas and the Upaniṣads......"

" Sri Daivarāt is not only a Vedic scholar but is also is a Yogi and a man of religion in the Vedic sense of the term......

" Our country is in dire need of such men of learning and religious faith......

" Whenever I have had the pleasure and good fortune of Sri Daivarāt's company, I have deemed myself immensely profited in every respect."

These are the recorded impressions of Dr. Rajendra Prasad of revered memory, who considered Brahmarṣi Daivarāt as his spiritual Guru. He had very intimate contacts with him during his tour–programmes as well as at the Rashtrapati Bhavan where he used to entertain Sri Daivarātaji as his personal guest.

Pandit Madan Mohan Malaviyaji's impressions of Sri Daivarāt recorded on 14th February 1936 are also worthy of note:

" He (Daivarātaji) is a Yogi and Tapaswi and a scholar of the Vedas and Upaniṣads of high ability. He is a most estimable gentleman. Along with some of the learned Pandits of the Vishwa Vidyalaya, (Benares Hindu University) I had several talks with him on various subjects and we were much impressed with his extensive knowledge and learning. At my request, he stayed with me in the University for two months. I spent many pleasant evenings with him."

Here below is a recent estimate (Nov. 1963) of Sri Daivrātaji and his work from the pen of an Indologist and a Vedic scholar of eminence viz. Sri Vasudev Sharan Agrawal, Professor of Indology and Director of the School of Vedic Studies, Benares Hindu University :—

" I came face to face with Sri Daivarātaji as with Vaśiṣtha or Yājnavalkya of Vedic times. I discovered in him three faculties,— his recitational mastery of the Vedic Saṁhitas, Brāhmaṇas, Āraṇyakas and Upaniṣads; secondly, his deep understanding of their meaning; and thirdly, his critical understanding of their developmental background. He is an expositor of a high order, having written dozens of volumes on Vedic doctrines like Vāk, Gāyatri, Agni, Indra, etc........

" The Benares Hindu University have accepted to publish the work: " Vedānta Kalpa Latikā " of Sri Daivarātaji, a book in one thousand sixty four verses in exposition of the various Vedic Mantras. His *magnum opus* is a new orientation of the Taittirīya Saṁhitā in eight thousand Mantras, recovered from the existing Taittirīya literature and arranged in five Kāṇḍas; Prājāpatya, Saumya, Āgneya, Vaiśvadeva and Svāyambhuva, which he has re-arranged on the authority of the Śrauta Sutras of Baudhāyana and Āpastambha, and the Gṛhya Sūtra of Hiraṇyakesin. This he has named as ' Mūla Yajurveda ', which existed in the beginning, and from which Yājnavalkya later on by substantial omissions created the text of two thousand Mantras, now known as the Vājasaneyi Saṁhitā or Śukla Yajūrveda. I am very happy that the Benares Hindu University have decided to publish this critical text of the original Yajurveda which will be about four-fifths in extent of the Ṛgveda Saṁhitā.

" A scholar of such profound and critical learning and such creative authorship as Brahmarṣi Daivarāt, eminently deserves to be honoured by the nation and given the rank of a National Professor. Sri Daivarātaji is the Founder-Director of a Brahma-charya Yogāśrama at Gokarṇa and is himself an adept in yogic

practices. His whole life has been a session in Tapas-Sādhana..

"I am happy that an outstanding personality of the stature of Brahmarṣi Daivarātaji whose Vedic learning is unparalleled to-day, exists in our midst to expound the ancient doctrines of the Vedas and the Upaniṣads...."

The above quoted extracts afford the reader a critical estimate of Sri Daivarātaji's work and personality. Some details of his life and work are given below for the benefit of all those interested in this Ṛṣi of modern times.

2. *Parentage and Education.*

Brahmarṣi Daivarātaji, the seer of 'the Chhando-darśana', was born on Monday the 5th day of Pauṣya Śukla in the Śaka year 1813 i. e. 1891 A. D., at Gokarṇa, a pilgrim centre in the North Kanara District of the Karnatak State. Sri Daivarāt's father Sri Vighneśwara Bhaṭ Bhadti was a Vedic scholar leading the simple life of a farmer. His mother Smt. Nāgaveṇi was the daughter of a learned scholar Sri Ganeśa Śāstry Hoṣamane who along with the father of Sri Vighneśwara Bhaṭ Bhadti, went to Vārāṇāsi for higher studies in Sanskṛt literature and Darśana Śāstras. It is therefore, no wonder if the young lad Ganesh—for that was the former name of Sri Daivarāt—had the knowledge of the Vedas running in his veins. Born in a family reputed for Vedic learning for generations, young Ganesh had casually studied the Vedas, viz. Ṛgveda and Taittirīya Yajurveda and had been practising Yoga even before his fifteenth year under the guidance of his father. He also attended classes run by the local Vedic teachers. But early enough he decided not to follow the priestly profession of his family but to attain the highest Vedic spiritual ideals.

3. *Contacts with Saintly Personages: Ramdas Maharaj.*

While young Ganesh was absorbed in his studies and in helping his father, there came to Gokarṇa a saint by name Rāmdās

popularly known as Rāmdās Mahārāja of Ujjain. Ganesh, naturally, was attracted towards the saintly personage who initiated him into the path of Bhakti Yoga. It was then that Ganesh learnt under his guidance, the art of dancing to the tune of devotional songs. Even now Sri Daivarātaji treasures the art of dancing with ardent love and devotion. Young Ganesh who was only fifteen then, left his home in search of spiritual enlightenment with an irresistible urge for it, and toured, along with Sri Rāmdās Maharāj and his devotees, for two years, the whole of Northern India upto Nepal, visiting almost all the pilgrim centres there. Ganesh was always at his Master's service with exemplary love and devotion till the time when Sri Rāmdās Maharāj attained Samādhi near Ujjain on the banks of river Charmaṇvati.

4. *Vaṣudevananda Saraswati: Tembe Maharaj.*

On his return home, Ganesha's inner desire to serve saintly persons found fruition again when he accidentally met another saint great *viz.* Sri Vasudevananda Saraswati known as Tembe Maharāj. Ganesh became Swamiji's very close and pet disciple and received training in Haṭha Yoga, *viz.* Āsana, Prāṇāyāma, Ṣatkriyā etc.

5. *Vasiṣhtha Ganapati Muni: The Guru.*

Later, Ganesh came in very close contact with another saintly genius *viz.* Kāvya-kanṭha Sri Vāsiṣṭha Gaṇapati Muni, a direct disciple of the celebrated mystic saint Sri Ramaṇa Maharṣi of Sri Aruṇāchalam. The Muni came to Gokarṇa with his wife Smt. Viśālākṣamma and his son Sri Mahadeva, with a view to observe some austerities at the Umā Maheśwara Tapovana of Gokarṇa. Sri Vāsiṣṭha Gaṇapati Muni was a varsatile man of learning of a very high order,—an Aṣṭāvadhāni, a profound Sanskṛit scholar and a poet, and besides, he was an adept in Rājayoga. Ganesh was, naturally, attracted by his magnetic personality and became his most beloved pupil, dearer than his own son,—to use Sri Vāsiṣṭha Muni's own phrase. Ganesh served his

Guru and Gurupatni during the period of their penance there, doing all kinds of jobs including cooking, serving etc., as a labour of love and devotion. It was there that Genesh was re-named by his Guru, as 'Daivarāta' after the ancient Ṛṣi Devarāta to whose Pravara he belongs. Then onwards, Sri Daivarāt had under his Guru proper initiation into the Upaniṣadic disciplines, viz. Mukhyaprāṇopāsanā, the Vaiṣṇawa Vidyā etc. He picked up just causally, the art of speaking in Sanskṛit also as he happened to participate in Sri Vāsiṣtha Muni's lecture–programmes.

6. *Study of the Gītā and the Upaniṣads.*

In his pilgrimages in the Central part of India, he once again had the Darśana of Sri Tembe Maharāj at Garuḍeśwar on the banks of Narmadā. There, he renewed his studies of the Gītā and the Upaniṣads as well as some of the Yoga-Kriyās amidst his usual routine services of Tembe Maharāj. A little later, at the behest of Sri Tembe Maharāj, Sri Daivarātaji proceeded to Vārāṇāsi to refresh his scholastic studies in Sanskṛit.

7. *Bookish Knowledge given up.*

He lived on alms in a little hut on the banks of the holy Ganges and there he had the privilege of coming into close and personal contact with great masters of Sanskṛit studies. But after a time, due to some inner intuition, he gave up all his attempts to acquire bookish knowledge and decided finally to attain spiritual knowledge through Tapas alone.

8. *Mastery of the Yoga-Kriyās.*

Then he came down to Gujarat and halted at Siddapur known as Mātṛgayā near Ahmedabad, where he carried on a few scientific experiments on his own body observing the vow of Panchagavya, based on the doctrines of Haṭha-Yoga, with great benefit. It was there that he mastered the Yoga practices like Khechari Mudrā and Vajroli Kriyā. He has recorded in his Diaries all the experiences and the results which accrued. It was

then that a decision dawned on him to start an Āśrama in Gokarṇa on the pattern of those of the Vedic times.

9. *Face to Face with Ramaṇa Maharṣi.*

From there, Sri Daivarātaji went to Bombay where he stayed for sometime and proceeded to Orissa to join Sri Vāsiṣṭha Muni who was then there. They both went to the Mahendra mountains where they observed penance for a month at the Paraśurām Tapovana. Then, Sri Daivarātaji went with his Master and his family to pay respects to the great sage Sri Ramaṇa Maharṣi at Aruṇāchalam. At the very first sight of the sage, Sri Daivarātaji burst into poetry which is known as "Ramaṇa Vibhaktyāṣṭaka". The impact of the sage's spiritual character was so deep on the mind of Sri Daivarātaji that he could soon listen and grasp the mystic gospel of Sri Ramaṇa Maharṣi. There, Sri Daivarātaji had the unique opportunity of having his spiritual doubts cleared by getting replies to his questions from the lips of the holy saint. This interview with the saint has been incorporated in verse-form in the third chapter of Sri Ramaṇa Gīta of Sri Vāsiṣṭha Gaṇapati Muni. During his stay at Sri Ramaṇāśrama, Sri Daivarātaji entertained at times the Maharṣi by his devotional dances accompanied by songs. There in the Āśrama, Sri Daivarātaji being much impressed by the Maharṣi's continuous and natural communion with God, made serious attempts to attain a similar poise.

10. *Revelation of Chhando-darśana : Guru's Estimate.*

From Aruṇāchalam, Sri Daivarātaji left with his Guru and Gurupatni for Padaveṭṭu, the holy seat of Sri Reṇukāmba, where during the Śaradā Navarātra all the three of them performed for the first time a collective Tapas of Mantra-Yoga for a month. Further too, Sri Daivarātaji continued his Tapas vigorously and during his trance-like condition when unconscious of his surroundings, some words started coming out to the utter surprise of his Guru. On a close examination by the Guru, the words proved to be new Mantras in Vedic language and metres. The Guru at

once made up his mind to take them down as he heard them and later compiled them into what is now known as 'the Chhando-darśana'. Then immediately, the Guru busied himself with composing a commentary, viz. the Vāsiṣṭha Anvaya Bhāṣyam on 'the Chhando-darśana'. As regards this intuitional revelation of the four hundred and twenty eight metrical Ṛks of 'Chhando-darśana', the first-hand impressions of Sri Vāsiṣṭha Gaṇapati Muni recorded in the introduction of the work, are worthy of reproduction here:—

"A word about the young Daivarāta who is now twenty-five. He is not very well-versed in Sanskṛit; but he was absorbed in Tapas and Yoga, observing restrictions thereof with all seriousness and severity. He came by this 'Chhando-darśana', normally un-attainable and therefore, I maintain this to be the work of a Ṛsi.

"This 'Chhando-darśana' is in all respects equal to the Ṛgveda and is expressed in metres akin to those found therein. Hence, in metres, general characteristics, phraseology, meaning and in spiritual content these Mantras are equal to the Ṛks. I, therefore, commend this to you the learned, possessing the faculty of discrimination between the *sat* and *asat*, the unbiassed and the pure-hearted endowed with the power of scrutiny and understanding."

In the concluding verses of the Anvaya Bhāṣya similar sentiments have again been expressed thus:—

"Daivarāta of the Gotra of Viśwāmitra, like another prototype Viśwāmitra, performed Tapas and saw with the eyes of a Ṛṣi these Mantras which are very deep in meaning, pure and purifying too......

"Thus, I am proud to state that this Daivarāta is a Yogi, a Tapasvi, a Vedavettā and a Mantra-Draṣṭā who in view of his tapas, learning, culture, good conduct and humility, is worthy of being a Ṛṣi on par with ancient ones."

11. *Gorakṣā Brahmacharyāśrama.*

On his return home from Padaveṭṭu, Sri Daivarātaji's aspiration to found an Āśrama took shape along with his marriage to Smt. Śraddhādevi. The Āśrama that he started in the year 1919 for young pupils by the name "Gorakṣā Brahmacharyāśrama" is there. The study of the Vedas, Śāstras, Agriculture and the care of the cows form an integral part of the work of the Āśrama.

12. *At Gāṇagāpur : Austere penances.*

Sri Daivarātaji took time off to go to another sacred place viz. Gāṇagāpur where he observad very austere penances such as Jalopavāsa Vrata, living on water for fifteen months and he believes that he attained the highest spiritual experiences at this place where he followed the guidance and dictates of Sri Dattātreya himself.

13. *Meeting great Public Celebrities : Madan Mohan Malaviyaji.*

Sri Daivarātaji's unique personality has another facet worth noticing. In his constant and wide travels he came across a number of public celebrities who have contributed to the making of Modern India. On his return journey from Nepal, where Sri Daivarātaji was staying with Sri Rajarshi Maharaj Judda Samser as his honoured and distinguished guest, he met the great educationist Madan Mohan Malaviyaji at Vāraṇāsi. Malaviyaji was baffled at the argumentative skill and power of Sri Daivarātaji in his discussion in Sanskrit with the most learned scholars collected from all over India. It was then that the title 'Vidyā Vāchaspati' was bestowed on him by Malaviyaji in appreciation and admiration of Sri Daivarātaji's deep knowledge of the Vedas.

14. *Gandhiji : His desire.*

During a lecture-tour in Bihar Sri Daivarātaji, accidentally, met Dr. Rajendra Prasad who quickly perceived the spiritual and intellectual abilities of Sri Daivarātaji and was attracted towards him. Thereafter, Sri Daivarātji along with Dr. Rajendra Prasadji

and Jamnalal Bajaj, met Gandhiji in Bombay and on his request they went to see Sri Ramaṇa Maharṣi to seek his blessings and guidance for the freedom struggle.

15. *Dr. Rajendra Prasadji: A Devotee.*

After Independence, Dr. Rajendra Prasadji as the President of the Indian Republic remained a devoted disciple of Sri Daivarātaji honouring him at the Rashtrapati Bhavan as his chief personal guest and seeking spiritual guidance from him. According to Sri Daivarātaji Dr. Rajendra Prasadji was not only a noble man but also a Rājarṣi. During his term of office, our late President paid a visit to the Āśrama at Gokarṇa and was all praise for the same. He expressed his eagerness that all the writings of Sri Daivarātaji should see the light of the day for the benefit of scholars. His fore-thought is being gradually given shape to by the earnest efforts of Sri R. R. Diwakar, a great admirer of Sri Daivarātaji. Sri Daivarātaji was a frequent visitor to Dr. Rajendra Prasadji till his last days.

16. *Sri Lal Bahadur Shastri.*

Recently, Sri Daivarātaji was invited to preside over the 'Veda-Pariṣat' under the auspices of the 'Akhila Bhārateeya Sanskrit Sāhitya Sammelana' celebrated at Delhi on the 1st, 2nd and 3rd January 1964. The Conference was inaugurated by Sri T. T. Krishnamachari, the Central Finance Minister and presided over by Sri Lal Bahadur Shastri. The Conference and especially the Veda-Pariṣat was attended by great scholars of international repute. The impact of Sri Daivarātaji's personality on the minds of the scholars and great men attending the Conference was very deep indeed. On the 2nd day, Sri Daivarātaji was honoured in the Conference with the title 'Vidyā-Vāchaspati' at the hands of Sri Lal Bahadur Shastri as a token of the collective appreciation and admiration of his profound knowledge of the Vedas coupled with the Vedic way of life led by him.

17. *Gift of Oratory.*

Shri Daivarātaji is endowed with the gift of oratory in chaste Sanskṛit language over which his command is superb. He is equally conversant with Kannada, his mother-tongue. He knows and can make speeches in Hindi, Tamil, Telugu, Gujarati, Marathi and Nepali too. His retentive power and memory are amazing. His lectures on the Vedic gods—Indra and others have been much appreciated by great scholars all over India. His unique interpretation of the Vedic Mantras is an excellent harmonization of their triple significance viz. Ādhibhoutika, Adhidaivika and Ādhyatmika. He was specially invited to the Veda Satra very recently (Nov. 63) to Benaras Hindu University and Tirupati (January 64). Sri Daivarātaji is a great painter— artist too. He uses the painted charts drawn by himself to expound many intricate and subtle meanings of the Vedic doctrines. He has undoubtedly created a new interest in the Vedic studies in the minds of modern men and women.

18. *Blend of Modern and Ancient.*

Sri Daivarātaji's childlike simplicity of nature is very disarming. Although he is one of the greatest scholars of the most ancient scriptures, he is very well coversant with the most modern trends of thought too.

The clarity of his ideas and their expression in his inimitable style is for scholars a rare treat. Whether in the company of the most orthodox or the most modern, he is always at ease and lets others feel at ease too.

19. *Publication of Works.*

The Benares Hindu University is shortly publishing one of his works viz. the " Vedārtha Kalpa Latikā " to be followed by another publication of his viz., " Mūla Yajurveda ", an original research work. Many of his books on his experiments in Yoga-Kriyās such as ' Sākṣātkāra Yoga-Sudhā ', ' Vāk-Sudhā ', ' Rāma-rasāyana ' etc. yet await publication.

20. *The Chhando-darśana: Its Publication.*

But the most outstanding work of his is the 'Chhando-darśana' which he considers a divine gift and the grace of his Guru. As already stated, the work is the finest fruit of his Tapas-Sādhanā and consequent intuitional revelation at the age of twenty-five. The four hundred and twenty eight Mantras in the Vedic metres form the invocations to the various Vedic gods, the symbolic representations of the fundamental powers and doctrines. The 'Chhando-darśana' with the 'Vāsiṣṭha Anvaya Bhāṣya'-the Sanskṛit commentary, the Kalpa the ritualistic manual based on the Mantras and the Sūktānukramaṇikā—the detailed contents of the Sūktas-the Anuvākas,—is being published with complete translation into English done by two scholars of repute, the late Sri Devudu Narasiṁha Śāstry and later after his sad demise, by Prof. S. R. Malagi of Bangalore.

21. *What he believes.*

Sri Daivarātaji is an ardent believer in the mystic powers of the Gāyatri Mantra. His life, aspirations and attainments have been harmoniously blended with the sacred culture of the Vedas. He is firm in his belief that girls in the Vedic times had equal rights with boys to Upanayana and Vedic studies which he proves beyond doubt, on the testimony of the Vedas. He speaks with authority, of the high status the Indian women enjoyed in ancient times in domestic, social and spiritual fields. If what Sri Daivarātaji believes is to be put in a nutshell, he says that Krişi— Agriculture, and Goseva 'care of the cow'— the two fundamental vocations directly connected with maintenance of life, are to be devoutly followed by Indians, if our country is to prosper. And secondly, he is of the firm opinion that harmonization of worldy as well as spiritual life is not only possible but also the most fruitful, integral, and big way of life propounded by the Vedas.

SOME EXAMPLES

Here below are a few examples of the sections of 'The Chhando-darśana', as well as Anvaya Bhāṣya, and some other portions without translation.

These are given as introduction to and acquaintance of the projected publication which may run to about 600 pages, royal octavo.

॥ ई ॐ श्रीः ॥

छन्दोदर्शनस्य

॥ वासिष्ठान्वयभाष्यभूमिका ॥

श्रीछन्दोदर्शने पूर्णे दैवरातर्षिसंश्रुते
वासिष्ठान्वयभाष्यस्य भूमिकेयं वितन्यते ॥ १ ॥

वेदश्छन्दोमयो मन्त्रो दिव्यदृष्ट्यनुभावदः
प्रत्यक्षं तत् प्रमाणं स्यात् तपसा दर्शनादृषेः ॥ २ ॥

वेदो ब्रह्मात्मविज्ञानं नित्यं तस्यानुभूतितः
तपसा तत्प्रकाशार्थं सोदीर्णा वागपि श्रुतिः ॥ ३ ॥

समष्टेः करणेनेव ऋषीणामात्मनीरितम्
हृदाऽनूदितमेवान्तरार्षं तद्दर्शनं श्रुतम् ॥ ४ ॥

अनन्ता वै स्थिता वेदाः व्योम्न्यखण्डस्वरात्मकाः
तपसाऽन्तः समाधौ च श्रूयन्ते ते महर्षिभिः ॥ ५ ॥

स्वभावः सिध्दवस्तूनां द्रष्टुर्दर्शनयोग्यता
सामर्थ्यं तादृशं यत्र तत्र स्यात् स्फुरणं स्वयम् ॥ ६ ॥

दद‍ृशुर्ऋषयो वेदं पूर्वं ते तपसा यथा
इदानीमपि तच्छक्यं तथैव द्रष्टुमन्तरे ॥ ७ ॥

ब्रह्मात्मदर्शनं यद्वत् पूर्ववत् सत्प्रमाणतः
इदानीमपि सम्पाद्यमृषीणामिव तत्त्वतः ॥ ८ ॥

तपसाऽन्तर्द‍ृशा चैव पूर्णसद्वस्तुदर्शनात्
तथैव वेदवाचां च दर्शनं हि भवेत् सताम् ॥ ९ ॥

परस्यापि ब्रह्मणश्चेद् दर्शनं शास्त्रतो भवेत्
किं शब्दब्रह्मरूपस्य वेदस्य नेति वादतः ॥ १० ॥

बहुधाऽपि तपस्तप्त्वाप्राप्तुं तन्मन्त्रदर्शनम्
नाशक्नवमहंपूर्णं संस्कर्तुं हृदयं तथा ॥ ११ ॥

तथाऽपि तपसैवाप्तुं शक्यं तन्मन्त्रदर्शनम्
इति मे सुद‍ृढो यत्नो निश्चयोऽप्यस्तिशास्त्रतः ॥ १२ ॥

इदानीमपि मन्त्राख्यां सत्यसन्धो महायशाः
प्रदिशन् आत्मद‍ृष्टिभ्यो "दैवरातः" प्रद‍ृश्यते ॥ १३ ॥

एवं यो यतते योगान्मनोवाक्कायकर्मणाम्
सोऽप्यन्तस्तपसाऽवश्यं मन्त्रद्रष्टा भवेदृषिः ॥ १४ ॥

॥ वासिष्ठान्वय भाष्यरचना ॥

वेदद्रष्टा स भगवान् ब्रह्मर्षिर्ब्रह्मणस्पतिः
वाचं सञ्चोदयत्वाशु वेदार्थस्य प्रकाशने ॥ १ ॥

वेदमाता भगवती शब्दब्रह्मात्मिका परा
तत्त्वं प्रबोधयत्वाशु लेखनी ब्रह्मचोदनी ॥ २ ॥

छन्दोदर्शनवेदेऽस्मिन् दैवरातर्षिसंश्रुते
वासिष्ठान्वयभाष्यं वै मन्त्रार्थं बोधयेदलम् ॥ ३ ॥

नमस्ते ब्रह्मणे वाचे साक्षाद् वाचकशक्तये
वाच्यार्थवस्तुसत्त्वाय ब्रह्मणस्पतये नमः ॥ ४ ॥

॥ वासिष्ठान्वयभाष्यसमाप्तिः ॥

अत्रैते भवन्त्युपसंहारश्लोकाः—

" आर्षेण चक्षुषाऽपश्यद् या ऋचस्तप आचरन्
वैश्वामित्रो दैवरातो विश्वामित्र इवापरः ॥ १ ॥

ता इमा अतिगम्भीराः शुध्दाः परमपावनीः
वासिष्ठोऽन्वयभाष्येण समलङ्कृतवान् मुनिः ॥ २ ॥

इदं ये मन्वते धीराः नवीनं मन्त्रदर्शनम्
गम्भीरं दैवरातस्य तेषां नश्यन्ति संशयाः ॥ ३ ॥

इति वासिष्ठः

गणपतिमुनिः

" छन्दोदर्शनम् "

॥ दैवरातार्षेयम् ॥

" असौ मित्रः " तृचं, दैवरातो वैश्वामित्रः ॥
मित्रात्मा सविता, गायत्री ॥
मित्रः आत्मा सविता इति वा प्रत्यृचं देवताः ॥
प्रथमं सवितृ सूक्तम् ॥

" असौ मित्रो दिवस्पतिर्द्रष्टॄणां वसिष्ठो गिरः ॥
पतिश्चिकेत विश्वथा ॥ १ ॥
अयं विश्वानि भूतानि प्रचेतयति चेतसा ॥
तिसृभी रोचनाभिः ॥ २ ॥
तत् ते सवितस्तुरीयं पदं पश्यामि दर्शतम् ॥
ज्योतिर्विश्वस्य दर्शयत् ॥ ३ ॥

॥ पदपाठः ॥

असौ । मित्रः । दिवःऽपतिः । द्रष्टॄणां । वसिष्ठः । गिरः ॥
पतिः । चिकेत । विश्वऽथा ॥ १ ॥
अयं । विश्वानि । भूतानि । प्र । चेतयति । चेतसा ॥
तिसृऽभिः । रोचनाभिः ॥ २ ॥
तत् । ते । सवितः । तुरीयं । पदं । पश्यामि । दर्शतम् ॥
ज्योतिः । विश्वस्य । दर्शयत् ॥ ३ ॥

ऋक्. १. असौ मित्रो दिवस्पतिः

॥ अथ वासिष्ठं अन्वयभाष्यम् ॥

" असौ "— सविता वस्तुतः अधिदैवततत्त्वेन अन्तर्यामिसत्त्वेन च परोक्षः, अधिभौतिकज्योतिः शरीरदशा मण्डले प्रत्यक्षः, शास्त्रदशाच अध्यात्मतत्त्वतः अपरोक्षः प्रत्यगात्मस्वरुपः, एवं तत्त्वत्रयसामरस्ययोगेन साक्षात्कृतः, " मित्रः "—सर्वेषां भूवानां प्राणभृतांच मित्रभूतः, सर्वार्थ-

प्रकाशकत्वात्, विश्वहित्वमत्वाच्च, सः मित्रकटुपस्थितः, अत एव मित्रनाम्ना वेदेषु प्रसिद्धः, "मित्रो जनान् यातयति ब्रुवाणः." (ऋ. मं. ३, ५९, १) इति मन्त्रवर्णोपवीर्णतः अनुश्रूयते ॥

"दिवस्पतिः"— द्युलोकाधिपतिः, अथवा दिवः इति जात्वैकवचनम्, "तिस्रो द्यावस्त्रेधा सस्रुरापः," (ऋ. मं. ७, १०१, ४) इति श्रावणात्, तस्मात् "दिवः"— "भूः भुवः स्वः" इति प्रसिद्धायाः तल्लोकत्रयात्मिकायाः अदितेः अधिपतिः असौ आदित्यः, "दृष्टणां"— दर्शन सत्वानां सर्वेषां चेतनात्मनां "वसिष्ठः" वसितृतमः श्रेष्ठः, "गिरः" —स्वार्थावयवात्मिकाया वाचः प्रत्यक्षब्रह्मरूपायाः गायत्र्याः "पतिः"— अधिपतिः अध्यक्षः, अत एव सः ब्रह्मणस्पतिः इति प्रसिद्धः, "विश्वया"— सर्वथा "चिकेत"—चिकेतति जानाति सर्वज्ञः इति यावत् ॥

अत्र "कित्ज्ञाने" इति आर्ष वैदिकधातोर्निष्पन्नं क्रियापदमिदम्, तस्य "चिकेत" इति रूपं छान्दसम्, "यश्चिकेत स सुक्रतुः"— (ऋ. मं. ५, ६५, १) "य ईं चिकेत गुहा भवन्तम्" (ऋ. १, ६७, ७) इति च तथा रूपदर्शनात् ॥

अमुष्य तस्य परमपुरुषस्य विश्वहिततमत्वम्, सर्वलोकाधिपतित्वं, सर्व—साक्षित्वं, सर्ववाग्—विद्याद्यधिपतित्वं सर्वज्ञत्वं च स्वतःसिद्धं सत्त्वमिति ॥ १ ॥

ऋक्. २. अयं विश्वानि भूतानि.

"अयं"—योऽसौ पूर्वस्मिन् प्रथमे मन्त्रे श्रुतः यथोक्तलक्षणः सोऽयं अन्तरात्मा सवषां भूतानां प्राणिनां च अन्तर्हृदये प्रत्यगात्मरूपेण अन्तर्हितः सन् "चेतसा"—चेतनेन चेतयति ॥

अत्र "चितीसञ्ज्ञाने" इति (भ्वा.प.२) धातोः तवर्गीयान्तस्य व्युत्पत्तेः चेतःशब्दस्य ज्ञानरूपचेतनार्थकत्वम्, अथवा "चेतसा"—वाचा प्राणेन मनसा च सह त्रिभिः तेजोऽबन्नात्मकैः भूतैः त्रिवृत्कृतेन करणत्रयात्मकेन, अन्तःकरणेन तथा "तिसृभिः"— अग्नीन्द्रादित्यात्मिकाभिः वाक्—प्राण—मनोरूपाभिः "रोचनाभिः"— ज्योतिर्मयीभिः चित्तिभिः त्रिशक्तिरूपाभिर्वागाद्यधिष्ठिताभिः संवित् – क्रियेच्छाभिः "विश्वानि"— इमानि सर्वाणि दृश्यमानानि,

"भूतानि"—भौतिकानि अचेतनानि प्रत्यक्षसिद्धानि भूतजातानि "प्रचेतयति"—संविदिच्छाक्रियात्मिकचेतनाकलाभिः प्रेरयति – स्वकीयान्येव सम्भावयति, आत्मसात्करणेन तानि सचेतनानि करोतीति यावत्, अग्निः अयः पिण्डमिवेति भावः, तस्यास्य सर्वान्तर्यामितया सर्वचेतयितृत्वमपि स्वतः सिद्धमेवेति ॥ २ ॥

ऋक्. ३. तत् ते सवितस्तुरीयं

हे सवितः ? प्रसवितः - सर्वेषां भूतानां प्राणिनां च प्रसव - प्रेरणादि हेतु भूत परमात्मन् ? तुरीयं - तुरीय पदात्मक ?- ते तव दर्शतं दर्शनीयं सर्वान्तरात्मकं "तत्"— परोक्षसिद्धं परमं सर्वस्मात् परतया प्रतिष्ठितं तुरीयं - चतुर्थ पदं परमं वस्तुभूतं परन्धामरूपं च पश्यामि साक्षात् करोमि; तच्च तुरीयं पदं विश्वस्य सर्वस्यापि दृश्यमानस्य अस्य जगतः "दर्शयत्" प्रकाशकं "ज्योतिः" सर्वावभासकं परञ्ज्योतिः स्वरूपमिति पश्यामि इत्यन्वयः, तत् स्वयं ज्योतिरात्मैवायमिति तदर्थः;

"तमस्ते तुरीयाय दर्शताय पदाय" इति (बृ. उ. ५, १४, ७,) श्रुतस्य तस्य तुरीयपदस्य दर्शनीयत्वेन निर्देशः प्रसिद्धः, तस्य दर्शनीयार्थत्वं "दर्शत" इतिपदस्य ऋङ्मन्त्रवर्णोपदिष्टम्, "वायवायाहि दर्शत"—(ऋ. मं. १, २, ९) इत्यत्र "दर्शत दर्शनीय" (नि. १०, २, ९) इति यास्कनिरुक्तवचनात्— दर्शनीयत्वं इति सम्पद्यते, "दर्शनार्ह". इति तदर्थः, "यो विश्वतः प्रत्यङ् असि दर्शतः" (ऋ. मं. १, १४४, ७) "बळित्था तद्वपुषे धायि दर्शतं देवस्य भर्गः सहसो यतो जनि॥ (ऋ. मं. १, १४१, १) इति च तदनुश्रवणम् ॥ "तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः। दिवीव चक्षुराततम् ॥ (ऋ. मं १, २२, २१) इति मन्त्रवर्णे स्पष्टं तदनुश्रवणम्.

एवमिह यानि गायत्र्याः त्रीणि पदानि सवितुरेव तानि भवन्ति, यानि सवितुस्त्रीणि पदानि गायत्र्याः वाचोदेव्याः तानि भवन्ति, तानि च उच्चारणीयानि, सर्वान्तर एतात्मा तुरीयं पदम्, तच्च दर्शनीयमेव नोच्चारणीयं परञ्ज्योतिः स्वरूपत्वादिति ॥

अत्र आदौ "दर्शतं" इति दर्शतमेव तत् तुरीयं पदं— "दर्शयत् ज्योतिः" इति यद् विशेषयति तत् ऋषिर्ज्ञापयति – तस्य सर्वान्तरात्मनः तद दर्शनं तु स एव सर्वस्यापि द्रष्टा, तथा दर्शयिता च इति तत्त्वतः द्रष्टृत्वेन दर्श-

यितृत्वेनैव भवितुमर्हति, न तु दृश्यतयेति ॥

अत्र किञ्चिदस्ति रहस्यम्– वस्तुतत्त्वविशिष्टम्, तदापि वैदिकच्छन्दः-स्वरप्रक्रियामर्यादया समाविष्टम् ॥

अस्मिन् मन्त्रे "तुरीयं पदं पश्यामि" इत्यन्वये "तुरीयं" इति शब्दः नपुंसकः द्वितीयैकवचनान्तोभवति, तदा "तुरीयम्" इति स्वरितान्तः सम्पद्यते, यथा प्रसिद्धे ऋग्वेदमन्त्रे प्रसिद्धम्,—

"तुरीयं वाचो मनुष्या वदन्ति" (ऋ. मं. १, १६४, ४५) इत्यत्र श्रूयते स्वरः ॥ "तुरीयं स्विज्जनयद् विश्वजन्यः" इति च (ऋ. मं १०।६७।१) स्पष्टं तत्स्वरानुश्रवणम् ॥ अत्र तु "तुरीयं" इति उदात्तान्तं पदं विद्यते, एतत्तु सम्बुध्यन्तं पदं गम्यते एतेन स्वरभेदविशेषेण, यथा प्रसिद्धे ऋङ्मन्त्रे प्रतिश्रूयते— "तुरीयादित्य हवनं त इन्द्रियमातस्थावमृतं दिवि ॥ इति ॥ (ऋ. मं ८।९२।७)

तत्र हे "तुरीय" आदित्य ? इति सम्बोधनार्थकं तद्वचनम्, तद्वदेव अत्रापि "हे तुरीयपदात्मक सवितः?" इति तदन्वयेन तव दर्शतं–दर्शनीयं तथा विश्वस्य दर्शयत् प्रकाशकं च सत् तत् परमं पदं ज्योतिः पश्यामि "इत्यर्थो भवितुमर्हति" सोऽयमेवार्थः औपनिषदेन यजुर्मन्त्रान्तरेण समानतत्त्वको भवति तथाहि— "गायत्र्यस्येकपदी द्विपदी त्रिपदी चतुष्पदी, अपदसि न हि पद्यसे नमस्ते तुरीयाय दर्शताय पदाय परोरजसे, असावदो मा प्रापदहमदः प्रापम्" इति (बृ. उ. ५।१४।७) तदनुश्रवणम् ॥

तत्र असौ सवितैव तुरीयपदस्वरूपः परोरजाः इत्यर्थः, तस्य एतदेव निर्वचनमपि तत्रैव एवं अनुश्रूयते,— "अथास्याः (गायत्र्याः) एतदेव तुरीयं दर्शतं पदं परोरजाः य एष तपति, यद् वै चतुर्थं तत् तुरीयं दर्शतं पदमिति, ददृश एव ह्येष परोरजाः इति सर्वमुह्येवैष रजः उपर्युपरि तपति, एवं हैव श्रिया यशसा तपति, योऽस्याः एतदेवं पदं वेद ॥ इति ॥ (बृ. उ. ५।१४।३)

एतेन तस्य तुरीयपदस्य तथा तत्तुरीयपदात्मनः सवितुः दर्शनीयत्वम्, तथा सर्वेभ्यो लोकेभ्यः परतमत्वं च सिद्ध्यति। एतदेव तस्य उपव्याख्यानं भवति ॥ ३ ॥

———

नमस्ते देवीति तृचस्य दैवरातो वैश्वामित्रः
वाक्–सरस्वती अनुष्टुप् ॥

नमस्ते देवि सँस्रव चन्द्रमसेह मूर्धनि
रसं पिबामि जिव्हया सरस्वत्यास्तव वाचः ॥ १ ॥

नमस्ते देवि सँस्वर नमस्तेऽस्तु स्वरवत्यै
जिव्हायां स्वरमेधया स्वरेण ब्रह्मणस्पतेः ॥ २ ॥

सरस्वति यत् परमं पदं दिवि ते स्वरन्त्याः
आश्रावय तदु मह्यं ज्योतिर्विश्वस्य दर्शयत् ॥ ३ ॥

॥ ब्रह्मणस्पतिः ॥

" ब्रह्मणस्पतिर्ब्रह्मणा " अष्टौ, दैवरातो वैश्वामित्रः,
ब्रह्मणस्पतिः, जगती ॥

ब्रह्मणस्पतिर्ब्रह्मणाऽऽत्मजुहोति
ब्रह्म विश्वेषु भुवनेष्वाहितं यत् ॥
स इमा विश्वा भुवनाऽभिपश्यति
स इदं जज्ञानः स उ वेद विश्वम् ॥ १ ॥

ब्रह्मणस्पतिर्जनिता जायमानो
विश्वा ब्रह्माणि धमति सँरराणः ॥
दिवा पृथिव्या स इदमन्तरिक्षे
ब्रह्मणस्पतिः स मीं ब्रह्मणाऽधमत् ॥ २ ॥

ब्रह्मणस्पतिर्यन्मधुना रसेन
योयुपद् विश्वा भुवनानि सन् त्मना ॥
स इद् विश्वस्मा अमृते सम्मदाय
जीवातवे बृहते विश्वसंसदे ॥ ३ ॥

यो देवानां देवतमः सन्दधाति
दशे विश्वस्मै सुमतिं चेकितानः ॥
अग्रं यज्ञानां वरूथं तमग्रियं
ब्रह्मणस्पतिं ब्रह्मणा सन्दुवस्य ॥ ४ ॥

ब्रह्मणस्पतेर्यदु कत्वमग्रियं
सत्यधर्मन् विश्वस्मै सर्वतातये ॥
तद् विश्वेषाममृतानां दिवस्परि
जीवातवे सम् मधुनोऽमृतं भुवत् ॥ ५ ॥

ब्रह्मणस्पतेर्ब्रह्मणा संविदाना
ब्रह्मेदं-विश्वं दधाति ब्रह्म भूम ॥
ब्राह्मणासस्ते अमृतासो भवन्ति
सन्दुहानाः सुध्यो ३ मधुमहस्परि ॥ ६ ॥

ब्रह्मणस्पतिं मीयुषीं वाचमेतां
प्रतीचीं विप्राः सन्धिया श्रृणोतन ॥
छन्दस्स्तु भ मृक्वतीं जगतीं यदीं
वाचं धिया कृणुते ब्रह्मणस्पतिः ॥ ७ ॥

ब्रह्मणस्पतेर्यः समिदं गृणाति
श्रद्स्मै दधानोऽमृतं नाम गुह्यम् ॥
तस्येदु विश्वमिदं भवाति भद्रं
ब्रह्म तदीज्योतिर्विश्वस्य दर्शयत् ॥ ८ ॥

॥ भाववृत्तम् ॥

"यस्येमे वयं" पञ्च देवरातो वैश्वामित्रः,
भाववृत्तं, त्रिष्टुप् ॥

यस्ये मे वयमिहेदं वदामो
यो वाऽस्मासु पुनर्निरन्तरोऽन्तः ॥
स नः पिता जनिता स नो भर्ता
स नः कलयिता स्वयमात्मनि ॥ १ ॥

इयं नो धात्री पृथिवी परस्ता
दद्भ्योऽनु सम्भूता या साकमन्नैः ॥
तेजसो या वा प्रजातास्तपत-
स्ता एता आपोऽमृतं पवित्रं नः ॥ २ ॥

यद् वा समुच्छ्वसितं सहसेह
सवितुस्ततस्तपतस्तेजसः ॥
इमे प्राणास्तदस्माकं जगतां
ततो जाता इह जीवन्ति विश्वे ॥ ३ ॥

यत्र तत् तेजः परमं पुरस्तात्
स्वयमन्तरिह पूर्णं परीतम् ॥
सा नो माता प्रसवित्री बृहती
विश्वमिदं बिभर्त्यदितिर्गर्भे ॥ ४ ॥

आत्मनश्छन्दसा तस्य तपसः
प्रसृतं तदिदमदितौ विश्वम् ॥
प्रत्युपेयं सदीक्षया नो बृहत्
तत् परमं ज्योतिर्विश्वस्य दर्शयत् ॥ ५ ॥

॥ इति छंदोदर्शनं संपूर्णम् ॥

॥ अनुक्रमणिका सूत्रम् ॥

"अथास्मिन् वै छन्दोदर्शननिगमे" समस्मिन्, परस्मिन् ऋक्स्वरूपे समाम्नायेऽन्यतरस्मिन्, ऋक्–सूक्तानुवाकानां "यथा दर्शनं यथानुश्रवणं यथा-सङ्ख्यम्, "आर्षेय–दैवत–च्छन्दसाम्–अनुक्रमणीयम्" प्रत्यक्ष–परोक्षापरोक्ष सत्त्वैः सुसिद्धानाम्, भूत–दैवताध्यात्मकानां तत्त्वानां व्यस्तानामुत समस्तानाम् विभागेन समासेन, परमेणैव सत्त्वेन पदेन ब्रह्मणाऽऽत्मना परतस्तु तुरीयेण समृद्धार्थानां समर्थनम् ॥ क्वचिदेव वा अधियज्ञस्याध्यक्षरस्य सत्त्वेन समानार्थाना-मनुगमनम् ॥ सद्विधानानां सवस्तूनां संविदे भावायोत कृतये सदुपास्त्यै, यज्ञायैव धर्माय योगायैव धियां तपसे श्रेयसे भूयसे सद्दर्शनाय निःश्रेयसाय समानार्थाय पर-मस्मै सदर्थायैव वितन्यतेभूयः, भूमभावाय प्रक्रमणीयम्, श्रद्धायै ससत्यायै श्रिये धिये, सत्यस्यैवोपास्त्यै समर्थं परमस्यात्मनः समानायैवानुभावाय समाश्रयणीयं समम् ॥ नातिक्रमणीयं नैव प्रमादितव्यं प्रथमम्, छन्दस एवानुशासनं समम्। देवताना मनु सम्प्रशंसनं तत्, परमं सत्तमं स्वयम्, भुक्तये भक्तये शक्तये विश्वस्यै

विभूतये, परमस्यैवानुभूतये भूयसे एवानुभावाय, विमुक्तये, उत्तमायैवामृतत्वाय तदेतदलंभवति ॥ इति प्रथमः खण्डः ॥ १ ॥

समग्रं तदेतदेकर्षिदृष्टं परमं दिव्यं दर्शनं छन्दसः परम्, दैवरातार्षेयं वैश्वामित्रीयमेवेदं भवति, मित्रादीनि-भाववृत्तान्तानि तद्दैवतानीह त्रयस्त्रिंशदेवाश्रुतानि विश्वेषां देवानां पृथक्त्वेन सूक्ते वैश्वदेव्ये ॥

चत्वार्येव च्छन्दाँ सीह संश्रितानि, गायत्र्यं, आनुष्टुभं, त्रैष्टुभं जागतंचेति तानि समिष्टानि समस्तानि संविशिष्टानि ॥

अष्टावेवानुवाकाः, पञ्चाशदेव सूक्तानि प्रतिक्लृप्तानि, अष्टाचत्वारिंशदुत्तर चतुःशतमृचां परिसङ्ख्यया भवन्ति ॥

॥ देवताः ॥

तथा पुनरस्मिन् दर्शने छन्दसोभूयः सर्वासामेव ऋचां समर्थतो देवतास्ताः षोळशैवास्थीयन्ते, पुनरुक्तानां समासेन वैश्वदेव्ये च पुनःश्रुतानाम् ॥

"असौ मित्रः सविता दिव्यः प्रथमः (१) अग्निरयं भौमो द्वितीयः (२) मरुत्वान् स इन्द्रस्तृतीयः, (३) इन्द्रवान् स वायुश्चतुर्थः, (४) मरुत्पिता स रुद्रः पञ्चमः, (५) अत्रैतेऽन्तिमास्त्रयो वैद्युतात्मानोऽन्तरिक्ष्यास्ते मध्यमाः, इति वा इमे पञ्चदेवतात्मानः त्रयाणामेव भुवनानामुत भूतानां च पतयः, तस्मादेव ते त्रिदैवत्यसत्त्वानः पप्रथिरे पूर्वे, तेषामेवानु स्तुत्याऽयं त्रिदैवत्योऽनुवाकः प्रथमः ॥ इति द्वितीयः खण्डः ॥ २ ॥

वागेव सा सरस्वतीह देवतात्मा षष्ठी, (६) विश्वैरेव भूतैर्दैवतैरात्मभिः प्रति संहिता सेयं वाचकात्मा विश्वशक्तिः परा पूर्णा, वाग् विश्वरूपा परमेण ब्रह्मणस्पतिनाऽऽत्मना सा सर्वथैव समाना समान्विता योगेन समेनैव सह रसेन साक्षादेव ब्रह्मसत्त्वेन राजते स्वयम्, वागेकदैवत्यः सारस्वतोऽयमनुवाको द्वितीयः, (१) एतदाद्याः एकदैवत्याः षडनुवाकाः उत्तराः। वाच एव तस्याः पतिः सन् ब्रह्मणस्पतिः स बृहस्पतिः, देवतात्मेह सप्तमः (६) ब्राह्मणस्पत्यः सोऽनुवाकस्तृतीयः ॥ ३ ॥ इन्द्र एव प्रत्नतमो ब्रह्मास्मैवसन् पूरुषः स परमः, देवतात्मेह सोऽष्टमः, (८) विश्वामेव परमां भूतिं स इन्दति, विश्वस्यैवेष्टे स्वयम्, ऐन्द्रः सोऽनुवाकस्तुरीयः, (४) सोऽयमात्माऽऽन्तरतमोऽ-

यमपरोक्षः, सन् अध्यात्मसत्त्वो देवतात्मेह नवमः (९) आत्मदैवत्योऽनुवाकः पञ्चमः, (५) पूरुषो वै परमः स परोक्षोऽधिदैवतात्मेह दशमः, (१०) पौरुषः सोऽनुवाकः षष्ठः (६) ॥ आपो वै रसवत्यः प्राणसत्त्वाप्ताः ज्योतिष्मत्यः, ता इहैकादशतमाः सन्ति देवताः, (११) आप्यः सोऽनुवाकः सप्तमः, (७) इति तृतीयः खण्डः ॥ ३ ॥

बहुदैवत्यो वैश्वदेव्योऽन्तिमः सोऽनुवाकोऽष्टमः, (८) गावो वै मातरः पयस्विन्यो वाङ्मनः प्राणसत्त्वैकामृतरसभृतः, ता इह देवता द्वादशतमाः, (१२) पञ्च वै ते रसा गव्याः प्रथिवास्ते पवित्राः, गोमूत्रं, गोमयं, पयो, दधि, सर्पिश्च एतेषांवै देवताः पञ्च संविदिताः, सरस्वती, श्रीः, सोमः, इन्द्रः, सविता च पावमान्यस्ताश्च सकुशा दिव्याः आपः, तथा व्याहृतीनां वै व्यस्तानामुत समास्तानां देवतास्ताः, चतस्रः, अग्निर्वायुःसूर्यः प्रजापतिश्च, इति वै बहुदैवत्यं द्वितीयं सूक्तं, गव्यमेवतद् द्वयम् ॥ विश्वे वै देवास्त्रयोदशतमाः (१३) असौ सवितोतवायुरिन्द्रोऽग्निः सोम आपः सरस्वती ब्रह्मणस्पतिश्च, इति वै बहुदैवत्यं तृतीयं सूक्तम्, तस्माद् वैश्वदेवव्यमिति तद् वदन्ति, एतेवै व्रतस्येह यज्ञीयस्य अनशनस्याधिपतयो देवतात्मानः, सर्वमेव तद्व्रतं समर्धयन्ति ॥

अग्नीष्टोमौ तौ चतुर्दशतमौ देवतात्मानौ, (१४) ज्योती रसात्मनौ सन्तौ तौ द्विदैवत्यसत्त्वानौ, वाङ्मनः सत्त्वौ तौ प्रथमौ सूर्याचन्द्रमसावेव तौ अहो-रात्राभ्यां सतीभ्यां उषासानक्ताभ्यां संहितौ मिथः, इन्द्रासोमावेवात्ममनः सत्त्वौ प्राणमनः सरूपौ, तावेवाश्विनौ पूरुषौ दिव्यौ ज्योतीरसैकसत्त्वौ, नासत्यौ तौ सत्यात्मानौ नित्यं समस्तौ, इति वै सर्वाविव तौ द्विदैवत्यसत्त्वानौ समासेन, अग्नी-ष्टोमीयौ सन्तौ वागात्मानावेव भवतः, अदितिः सा माता प्रथमा पञ्चदशतमा देवतात्मा, (१५) भूमात्मा सा व्योमसत्त्वा साऽतिमात्राऽऽधारशक्तिः, विश्वस्यै-वास्य जगतः सम्प्रतिष्ठा । भाववृत्तं षोडशतमं, (१६) देवतं सत् परमं, भौव-नानां वै भूतानां विश्वेषामेव भावानां सम्भूत्यै संवृत्तं, यद् वै तदग्रे सुसिद्ध समं सदर्थत एव समर्थयति, तस्माद् भाववृत्तमित्याचक्षते.

॥ इति चतुर्थः खण्डः ॥ ४ ॥